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Board of Missions.

REPORTS OF MISSIONARIES.

OHIO.

From the Rev. JOHN S. WEAVER, dated Bellbrook, Green county, Ohio, October 8th, 1831.

Since April last my Sabbaths have been occupied in the following manner, viz. attend the Sabbath School from nine till a few minutes before eleven;—at eleven commence public worship, after which instruct a Bible Class for one hour, then, have public service again, which latter service usually consists of a lecture on the bible class lesson; this brings three o'clock, then preach in some neighborhood at five.

I have not kept an exact account of the number of sermons preached in the course of the year, but I think not short of 220. Organized one Sabbath School, with ten teachers—greatest number of scholars seventy—average number, about fifty—library worth fourteen dollars—Bible Class continued, average, twenty-five pupils. One Tract Society organized, and about eight thousand pages of tracts put in circulation. Received on examination thirteen, on certificate six—baptised eight adults, and eight infants.

The prospects of the church here, becoming permanent, are increasing, though there are many things to discourage. Intemperance and Sabbath breaking are prevalent sins among us, though there is some reformation in both these matters; and I hope that by giving the people "line upon line," by the blessing of the great Head of the Church, we may yet see a much greater reformation.

From the Rev. ADRIAN ATEN, dated New Jersey, Warren county, Ohio, October 19th, 1831.

The year, for which I was commissioned to labour in this congregation, is now closed. During the year I have preached 147 times; administered the sacrament of the Lord's supper four times: baptised two adults and eleven infants; and ordained two ruling elders. Six have been received into the communion of the church on examination, and one on certificate. I have attended weekly prayer-meeting and the monthly concert regularly. These meetings, however, have not been very well attended during the summer, but we have still been able to continue them. We have an encouraging Sabbath School of about one hundred scholars, to which I have endeavored to give as good attention as I could. We have a Foreign Missionary Association; a Temperance, Bible, Tract, and Domestic Missionary Society. All these have received assistance more or less from the congregation. We have raised twenty dollars for the Board of Missions, and about the same amount for the Foreign Mission Society.—The monthly distribution of Tracts has been attended to since the month of January.

INDIANA.

From the Rev. T. E. HUGHS, dated Dunlapsville, Union county, Indiana, November 11th, 1831.

Progress of morality and religion in Dunlapsville.

The cause of religion is upon the whole much more favorable in this part than at any time heretofore; much good we have reason to believe has been effected through the preaching of the word, and other religious efforts. Our last communion season in September was peculiarly solemn and interesting. A few weeks previous, every effort was made to arouse professing christians to a sense of their duty, especially of making earnest and importunate prayers for the blessing of God upon their own souls and those around; and the communion season gave evidence that they had indeed been in earnest, and that God was the hearer of prayer. The meeting continued four days; an awful solemnity pervaded the assembly, many were weeping, and even some of the most hardened seemed to feel that the Most High was there. What the result of these convictions will be is known alone to him who searcheth the hearts. Three hopeful converts united with us on examition, and three on certificate; one of the latter has since gone, we trust, to join the assembly of the first born on high; she died triumphing in her blessed Saviour.

The meetings for religious worship are now more numerously and punctually attended; family duties are statedly attended to by all the heads of families in the Church; every male member willingly takes an active part in the prayer meetings. More than one hundred families are supplied monthly with a religious tract. I lately spent three weeks in succession in family visitation; much good has resulted from this, as appears especially from the regular attendance upon the means of grace. Upon the whole, in a review of the past year, we have reason to thank God and take courage; the beginning was indeed under a cloud, there has been much imperfection, but the sun of righteousness has arisen, and the blessed spirit has exhibited his influence upon the hearts of men.

From the Rev. DAVID MONFORT, dated Franklin, Johnson county, Indiana, October 11th, 1831.

An interesting communion season.

Since my last, the church of Franklin has been divided, and a new church has been organized, three and a half miles west of town. The new church has had the Lord's supper administered once since its organization. The meeting was, as has been long customary in the west, a four days meeting, not a camp meeting. From the commencement to the close, the season was a peculiarly interesting, and I think very profitable one. It was evident that the divine Spirit was among us to revive and quicken his people, and to awaken the impenitent. Ten persons, and these mostly in the bloom of life, were added on examination, and partook with us of the holy supper, for the first time. Two adults received the ordinance of baptism. Since the communion, four others, young persons, have been admitted on examination, one of whom was baptized—two others have conversed with the session, who, on account of conscientious difficulties in their own minds, have not yet been received; while several others it is believed are anxiously concerned. It is proper to state, that in the division of the church about half the members fell under the new organization. The Lord's supper has been administered twice in Franklin since my last. Eight have been added there; three on examination, the others on certificate. One adult baptized. We have in this destitute region, as you are no doubt apprized, many calls abroad, to supply our vacancies and to assist brethren at communions. I have been under the necessity of being absent very frequently during the summer season in obeying such calls.—With these exceptions, my time has been mostly spent in Franklin and in the new church, called, as might have been stated before, Hopewell.—These places have been visited alternately. The afternoon of each Sabbath has been spent in Bible examinations, which are usually closed with a lecture. We use the Union questions. Our Bible Classes have generally been interesting, and with a few exceptions, well attended by both congregations and by all classes. We make this a regular part of the worship of the Sabbath, and we do consider it a very profitable business. In my absence, the elders, or some other persons, have been in the habit of conducting the examination. I will further state, that there is a Sabbath School pretty well attended in each congregation. In the new congregation, prayer meetings, and the Monthly Concert are attended to likewise, during a part of the summer. I have preached to them regularly on a week-day, and to pretty full assemblies.

ILLINOIS.

From the Rev. B. F. SPILMAN, dated Golconda, Illinois, October 31st, 1831.

Streams in the desert.

I have, during the pleasant season of the year, preached on a week day in each month in a remote corner of Sharon congregation. This is a settlement in which are found several members of the Church: and should the great Head of the Church favour them, they will probably before long be sufficiently numerous to be organized into a new Church. In order to prepare the way for this we have held a sacramental meeting there, in addition to the one held at the church. At these two meetings 7 were received into communion on examination and 2 on certificate, making a total of 9 added to Sharon Church this fall. Another sacramental meeting I attended was at Gilead Church in Jefferson county. This is a very interesting little band that has been lately gathered. There were three added to it during this meeting, on examination. The ordinance of the supper had not been administered here since the formation of the church, in the month of February last. Consequently all who had been received on examination, commemorated the dying love of their Saviour for the first time. Only seven, out of 23 or 24, had ever enjoyed that privilege before.

An aged saint refreshed.

You will bear with me while I tell one circumstance, which deeply interested my feelings. A very aged lady who had settled in the State of Indiana from one of the Carolinas, and from thence to this State, had been ever since she left the south, deprived of the ordinances of Christ's house. She being very old had thought probable that she should never again see the Lord's table, in her own church, while she lived. But the Lord followed her in the wilderness. "She was glad when they said unto her let us go unto the house of the Lord." Having again set down, and again enjoyed the long wished for privilege; with a full heart, she said in the language of Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." We thought it good for us to be there! I thought, what a privilege for a poor, unworthy minister thus to stand by and see, while the Lord visits his saints with his salvation! It is surely a rich reward for all our toils.

Our four days meeting at this place (Golconda) was also interesting; 6 more were on that occasion added to this Church; 5 on examination, and one on certificate. Several more appeared to be under deep and pungent convictions. The sacramental meeting at Shawneetown, we trust will result in much good. Christians were refreshed, and much solemnity was manifest.

During the four months past, I have travelled 1070 miles; preached 65 sermons; administered the Lord's supper 6 times, and assisted twice more; received into communion on examination 16, on certificate 3, total 19; baptised 2 adults and 13 infants; visited 42 families; attended the Bible Class 5 times; visited and addressed Sabbath Schools 8 times; and distributed many tracts.

KENTUCKY.

From the Rev. HUGH PATTEN, dated Elkton, Todd county, Ky. Nov. 23d, 1831.

Revival in Elkton, Ky.

I have delayed the present report, that I might know the result of some good appearances, in the bounds of my labours; and although I have not the pleasure of reporting a very large ingathering; I have to say, that the Lord has done great things for us, whereof we are glad. I had been directed, by the Presbytery of Muhlenburg, to supply a few Sabbaths in this place, during the summer and fall. At my time of supplying, I administered the Lord's supper, on which occasion I preached six times, and gave several exhortations. Before the close of the meeting much seriousness was manifested. Since that time, (October,) about 40 have professed a hope of salvation. Some have united themselves with other branches of the church. At our approaching communion we expect five or six of the new converts to unite with the Presbyterion church in this place. The work is still progressing.

TENNESSEE.

From Mr. T. G. POTTS, dated Blountville, Sullivan county, Tennessee, Nov. 15, 1831.

I have been labouring within the bounds of the Blountville and Fork congregations, ever since my introduction to them. In Blountville we have a good brick church; in the Fork not so good an one: both are finished; but the people are beginning to say, "Let us rise up and build." In the Fork congregation there are two Sabbath Schools. They were formed the latter end of August, and have been increasing in numbers ever since. One of them now contains eighty-two scholars; the other forty-three. The people seem to be regular and orderly in their attendance upon divine worship, and to rejoice at the word of the Lord. I preach twice to them every third week. The rest of my time I give to the Blountville congregation: this is larger than the other. There are 6 Sabbath Schools connected with it, containing two hundred scholars. All these schools, and those in the Fork, have libraries, and are in a fair way to do good. A number of the most intelligent, pious and devoted people in the township have entered them as teachers. I visit the schools, in rotation, on the Sabbath, after preaching, and address the children, with their teachers, and relations, &c. Besides preaching twice on the Sabbath, I deliver a lecture in Blountville every Wednesday night. A prayer meeting, on Sabbath evenings, is, also, kept up. The day before yesterday was our communion season in Blountville. We held a four days' meeting, commencing on Friday and ending on Monday. Mr. Ross and Dr. Bovell assisted. About one hundred and fifty communicants took their seats at the table of the Lord. We have reason to believe, that many were refreshed by the presence of his Spirit. Several anxious persons came forward, with streaming eyes, to enquire what they must do to be saved, but only one was added to the church. Oh, that our eastern brethren would pray for us.

ALABAMA.

From the Rev. J. H. GILLISPIE, dated Somerville, Alabama, November 13th, 1831.

Results of a year's labour.

I have consented to remain here another year, believing that I have been useful, and that my prospects for usefulness are brightening. When I came here a year since, there was but one Sabbath School in the county, there was no monthly concerts of prayer, or female prayer-meeting, there were no Bible Classes or Missionary Societies: now we have twenty-five Sabbath Schools in the county; twelve of which I organized myself, and the others I assisted brother Adams to organize. To each of these schools there are libraries attached, worth from ten to twenty dollars; there are also about one thousand persons attached to them, either as teachers or as scholars. Now both concerts of prayer are well attended, and we have a very interesting female prayer meeting. Both congregations are now organized into large Bible Classes, and have recently become auxiliary to your Board of Missions. The county Bible, Tract, and Temperance Societies, which were languishing when I came here, are now in successful operation.

Revival in the churches of St. Marks and New-Providence, (Alabama.)

At a recent meeting, God in his boundless benevolence was pleased to pour out the Spirit upon us, not in torrents but as the gentle dew drops; fifteen persons were added to the churches of St. Marks and New Providence, one by certificate, the rest by examination; fourteen others were rejoicing in hope before the meeting closed, and many others were deeply awakened, and were caused to cry out in the anguish of their hearts, "men and brethren what must we do to be saved." Among those who connected themselves with the church was an aged mother with her little son of fourteen, both were rejoicing in hope." They stood up together and, in the face of a very large assembly, professed their allegiance to their Saviour, and received the ordinance of baptism, and together they sat down around the table of the Lord and partook of the emblems of his broken body and shed blood. The ordinance of baptism was administered to seven adults and fourteen infants. Better than two-thirds of those who made a public profession of religion were connected with our Sabbath Schools, either as teachers or as scholars. This fact confirms me in the opinion, that more can be done in this country in its present state, by the instrumentality of Sabbath Schools than by any other single means. In consequence of the efforts I have made in this cause, I have now places of preaching all over the county, where I can have large and interesting congregations; and I have call upon call which I have not time possibly to attend to.

Our congregations are very good, and in a general way the people are serious and attentive, and a thirst for the word of the living God. The King is a constant hearer of the word, and so are several of the principal Chiefs.

The male school I attend at day-light every morning, and it is in a state of prosperity. About one hundred and seventy are entered upon the school-book, eighteen of whom are teachers. The King and principal Chiefs attend, and stand up in the same ring with their people to be catechised every morning.

The Lord has indeed opened a great and effectual door. The fields are white unto the harvest; for, you will understand, it is of the island upon which we reside that I have written. There are many people that I cannot visit who are athirst for the water of life. There are eighteen islands in this group, all under the government of our King Taufaahau, son of the famous Tubou Toa I have been at some pains to ascertain the probable number of souls in this group, and it is judged that there are at least four thousand. We judge that one thousand eight hundred have renounced Heathenism, and are now praying to the true God.

Spirit of Missions!

Deep and indelible shame attaches to those who, in training up their children, do not endeavor to implant a public spirit in their hearts. Mothers, I charge it upon you to breathe a feeling of zeal and compassion into those minds which are opening their infant capacities, and spreading their budding energies to your influence. Fathers, I admonish you to train up your sons for this cause. Where did the Roman youth gain that love of their country, which burst forth into such a flame the moment they stepped on the great theatre of their country's glory? The daughter caught it from her mother, when she heard that mother talk of her husband, who was absent in the field or the camp: the son caught it when he saw his sire return from the field of conflict, hang up the shield and sword with which he had fought the battles of the commonwealth, and received the kiss of conjugal love upon his memorable scars. Ah then did the youthful bosom acquire the feeling of patriotism, when the domestic circle heard of the glory of Rome, and the duty of every citizen to brighten and perpetuate its great and sacred name. 'I am weary,' said a matron of that high-spirited people, 'of hearing my sons called the children of Cornelia:—when will *they* do something which will make me proud of being called the mother of Gracchi?' Christian parents, are not these children of the world wiser in their generation than the children of light? Imitate them, only in a better course, and upon better principles. Be the kingdom of Christ that to you which Rome was to them? and towards the object of their zeal, let there be the same patriotism, the same devotedness in your bosom that there was in theirs. *Domestic piety is the source of missionary zeal.*

"And should God call you to make the honorable sacrifice of giving a son or a daughter to the cause of missions, withhold not, grudge not the costly offering. Many years ago, when I formed an Auxiliary Society in my own congregation, and was receiving the names of the contributors, there came a youth of sixteen, who upon being asked what he wished to contribute, modestly replied, 'Myself!' I took him under my protection, watched him, taught him, and upon perceiving in him the germs of piety and genius, was willing to encourage his views. But a difficulty was in the way; he was the oldest son of his mother, who had been lately left an unfortunate widow, to struggle for eight young children, of whom Joseph was her nearest and strongest hope. Upon being consulted as to her willingness to part from a child so good, so promising, and likely so soon to be her support. 'Let him go,' she replied, 'and God will provide for me and my babes; for who am I, that I should be thus honored to have a son, a missionary to the heathen?' He went; and nobly fought, and nobly fell on the plains of Hindoostan, in conflict with the powers of darkness; and, in his last moments, exhibited a scene of Christian triumph, the glory of which has rarely been surpassed, except at the stake of the martyr. Soon after this, another of the same family desired to follow the footsteps of his brother. What! another of her children?—How did the widow act in this second instance? Just as she did in the first. 'Let William follow Joseph,' she exclaimed, in effect, 'though it be to India, and an early grave.' God has awarded her confidence in a remarkable manner, and provided for herself and children. And will any of you dare to lay an obstacle in the way of a child devoting himself to the cause of God? Shall worldly parents give up their children to the missionaries of Mammon, of war, of science, and we be unwilling to part from ours for God, for Christ, for the salvation of souls? What! when it is to gain for them, not the laurel of earthly fame? no, but the crown of amaranth, of life, of glory, which the hand of the Lord Jesus will bestow on every faithful laborer in the cause.

South Seas.

The Habai Islands are part of the "Friendly" group, lying west of Otaheite, &c. The Wesleyans have a mission there, respecting the cheering prospects of which Mr. Thomas writes, under date of Nov. 26, 1830, as follows.—*Bost. Rec.*

On the seventh of this month, twelve adults were baptized in the name of the Holy Trinity; at which time they publickly renounced Heathenism and took the Lord Jehovah for their God; and the Lord, I believe, took them for his people, and filled their hearts with his love, and gave them his good Spirit, so that they now love the Lord Jesus Christ. The Lord was pleased also to pour out his spirit upon the people of this place, so that many have turned from the error of their ways, and now bow down to God; and from amongst those who have long turned, upwards of seventy persons have begun to meet in class, one of whom is Taufaahau, our King. There seems a very favourable change in him: he is now very humble; and on Wednesday last, I, for the first time, asked him to pray in the class, which he did in a very humble and appropriate manner.

What Christians can do for the Sabbath.

I. *They can pray for it.* And would not the prayers of all the Christians scattered through this State, and over the whole land, if sent up with unceasing importunity to the almighty Guardian of the Sabbath, secure his special interposition in its behalf and his blessing on their efforts to restore its influence, and perpetuate its blessings? But do Christians thus pray for the Sabbath? Do they remember it in the closet, and around the family altar? Is it often mentioned even in the devotions of the sanctuary? While thus forgetting this sacred day before the throne of grace, can they expect to see it raised from its present degradations, enthroned in the hearts of their countrymen, and diffusing its blessed influences through the entire mass of our population.

II. *Christians can also keep the Sabbath themselves,* and thus set an example that would exert a silent, but powerful and all-prevailing influence. Are they not bound by the most solemn obligations to do this? Have they not promised all this by vows recorded on earth, and in heaven? Yes: they *have* called God, angels, and men to witness their soleman, oft repeated promise to remember the Sabbath day, and keep it holy. But do they all keep the Sabbath according to this strict and sacred pledge? Does no christian travel on the Sabbath in stages, in steam-boats, or even in his own carriage? Do churches call these offenders promptly to account? Do the Christian community frown upon them with holy indignation? Are these baptized Sabbath-breakers arraigned before the tribunal of public opinion, and stigmatized as recreant to the vows of God that are upon them? Woe to the churches, and woe to the land, if those professed and responsible guardians of the Sabbath have become so careless of their sacred trust.

But let all Christians observe God's holy day as they ought; and their example would be felt through the whole community, and ultimately produce a general and complete reformation. They are scattered through society; they are connected with families and neighborhoods; they hold the mainsprings of every movement in behalf of religion or morality; and by a simultaneous, spirited movement, they might redeem the Sabbath through the length and breadth of the land. Can they then sleep without guilt over the growing profanations of this sacred day? How can they answer for these guilty and perilous slumbers to their final Judge, the Lord of the Sabbath?

III. *Christians can exert a still more powerful influence in their own families.* Their children, their servants, and all in their employ are under their control; and if a Christian requires, or willingly permits any one of these persons to violate the Sabbath, will not its divine lawgiver hold him responsible for such violations? God himself has settled this question; for if you read the fourth commandment attentively, you will find that he not only forbids you to break the Sabbath yourself, but extends your responsibility to all that are under your influence, by adding an explanatory clause—"in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." Here God requires you to see that all those under your control keep the Sabbath; and if you require, or willingly suffer your child, or your servant, or your cattle, or your property, to profane the Sabbath, you are in the eye of God as truly a Sabbath-breaker as if you openly trampled it under foot yourself.

IV. *Christians can also sign the proposed pledge* to "abstain themselves from worldly business and travelling on the Sabbath, except in cases of piety, necessity or mercy, and from all wordly visiting and amusements on that day, and to use their influence in *persuading* their own families and others to do the same." This pledge is simply a renewal in part of that solemn covenant which they have entered into.

Disciples of Jesus! Look at this, and then say whether it is not in the power of Christians under God to turn back the tide of Sabbath profanation that is rolling over the land? Let every Christian do what he can, and SHOULD DO; and would not this sacred day ere long be fully redeemed, and its blessings diffused through the entire population of our country! Will you then, shrink back in fear, or fold your arms in indolence, and say that nothing can be done? With such feelings, indeed nothing can be done; and if you sit still, nothing will be done. But *will* you—*can* you—DARE you sleep till this ark of God, freighted with the destinies of two worlds, is drifted over the cataract, or sucked into the maelstroom? You are the constituted guardians of the Sabbath; and if you abandon this high and sacred trust, God and posterity will hold you responsible for the consequences.—*Boston Recorder.*

A Light to our Feet.

It is but a day or two since the writer of this heard a Christian lady from a southern state aver, that she "transacted all her business by the bible; and that she had settled her deceased husband's estate by the bible; that when she told people so, they wondered at her—and in reply, she told them that the bible bid her owe no man any thing but love. She therefore set about calling in her debts, paying off what she or her deceased husband had left unpaid, and emancipated such of her slaves as were of an age to maintain themselves by their own industry, waiting the time when the younger ones should be able to act for themselves, to give them their freedom also. "Now I am of opinion, that not only estates may be settled by the bible, but that nations and families may be governed by it. Where there no rulers chosen, but such as had made the bible the rule of their private conduct through their riper years at least, there would be "peace and good will" to man throughout the land; and were parents and heads of families to make scripture passages the substance of their authority, and at the same time do nothing to weaken their force by example, they would find scripture precepts to be effectual in the quiet government of their children—but this must be begun as soon as an infant can comprehend the simple language of its parents, or it will seem a novelty, and consequently lose weight in the child's mind. The bible is a plan of mercy, and little children would be saved many stripes, if they had learned from their parents, to be subdued by its injunctions. I have seen the passion of a child quickly calmed down, by means of an appropriate passage from scripture tenderly repeated to it. I recommend to every parent and teacher to first try those words which are "profitable for reproof," before they resort to corporeal punishment.

There is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well directed pursuit. There is nothing that God has judged good for us that he has not given us the means to accomplish, both in the natural and moral world.

The Imprisoned Missionaries.

MEMORIAL.

To His Excellency, Andrew Jackson, President of the United States:

The memorial of the American Board of Commissioners for Foreign Missions, respectfully showeth:

That your Memorialists, as a benevolent association, were authorized by a letter bearing date May 14th, 1816, from the Hon. Wm. H. Crawford then Secretary of War, to Rev. Cyrus Kingsbury the agent of your memorialists, a copy of which is hereunto annexed, (A) to send teachers and missionaries into the Cherokee Nation, agreeably to stipulations made by the United States in treaties with the said Cherokees, to erect buildings, to establish schools, enclose lands, and make other improvements, for their accomodation. Your memorialists have felt themselves further authorized and countenanced to proceed in their labors for the welfare of the Cherokees, by the repeated interviews which their agents have been permitted to have with successive Presidents of the United States, and the Secretaries of the War Department; also by annual reports of the several Secretaries of War, and Messages of the Presidents made to Congress from year to year, in which the teachers and missionaries have uniformly been mentioned as entering and residing in the Indian country with the approbation of the Executive of the United States; as co-operating with the government and its agents in a benevolent and disinterested work, and as being under its patronage. Your memorialists have been further encouraged, by the fact that portions of the fund appropriated by Congress for civilizing the Indians have been annually intrusted to them to expend, and that the annual reports, which the teachers have on this account, been required to make to the War Department, have been uniformly approved; and also by the decided approbation which has been expressed by officers and agents of government who have visited and inspected many of the stations. Your memorialists have been further assured of the countenance and approbation of the government, by communications which they have received from the War Department, extracts from which are hereunto annexed.

Sanctioned and patronized in this manner by the Executive of the United States, your memorialists have proceeded in their undertaking, and during the last fifteen years have erected buildings and made various other improvements at 8 stations, at each of which, on the 1st of May last, there were schools with teachers and other laborers, sent out by your memorialists; and at all but one of which there were boarding schools and agricultural establishments of greater or less extent. At these schools more than four hundred Cherokee children and youth have been instructed for a longer or shorter period of time; three-quarters of whom have been boarded, and half of whom have received an English education adequate to the transaction of the common business. In sending forth and supporting teachers, and other laborers, erecting buildings, making fields, providing agricultural implements, and household furniture, in boarding and clothing the scholars, and in other ways for the accommodation of the schools and mission families, your memorialists have expended for the purpose of instructing and civilizing the Cherokees (in addition to above $10,000 received from the government of the United States for the same purpose) more than $110,000.

The teachers and other missionary laborers continued to prosecute their work unmolested, until January last, when the missionaries at four of the stations under the patronage of your memorialists received a communication, containing a law, purporting to have been enacted at the last session of the legislature of the state of Georgia of which the following is an extract:

"And be it further enacted by the authority aforesaid, that all white persons residing within the limits of the Cherokee nation, on the first day of March next, or at any time thereafter, without a license or permit from his excellency the governor, or from such agents as his excellency the governor shall authorize to grant such a permit or license, and who shall not have taken the oath herein after required, shall be guilty of a high misdemeanor, and upon conviction thereof shall be punished by confinement in the penitentiary, at hard labor for a term not less than 4 years."

The teachers and missionaries believed this law to be an unwarrantable extension of the jurisdiction of Georgia over the Cherokee country, to be contrary to the express provision of the treaties entered into with the Cherokees, to the intercourse law of 1802, and to the Constitution of this Union: and that the enforcement of it would be a gross and oppressive violation of their rights as citizens of the United States; and knowing that they were demeaning themselves in a peaceable and orderly manner, they did not feel under obligations to obey this law; but decided to look to the Government of the U. States for protection at the station which they occupied and in the work which they had undertaken and were prosecuting under its sanction, and patronage.

In regard to the meaning of the treaties and laws, and those clauses of the constitution, on which they relied, they were confident, and your memorialists are confident, that they could not be mistaken.

In the treaty of Hopewell, Nov. 28, 1785, particularly in article 9th, it is expressly stipulated that Congress shall have the exclusive right to regulate trade and intercourse with the Indians. In the treaty of Holston, July 2, 1791, the same stipulations are renewed more in detail; especially in article 11th, a marked distinction is made between being within the Cherokee lands and within the jurisdiction of any state.

In both the treaties above named, provisions were made with special care for preventing all persons intruding on the Cherokee lands, and for punishing crimes and trespasses committed by citizens of the United States on the Ckerokees, or by Cherokees on the citizens of the United States; either by the authorities of the United States, or by the Cherokees, without the slightest allusion to the right of the authorities of any state to interiere in the case, and of course to the exclusion of all such right.

In the treaty of Oct. 2, 1798, the former treaties are "acknowledged to be in full and operative force; together with the construction and usage under their respective articles, and so to continue." It is well known what the construction and usage had been, and what it continued to be till within the last two years.

At the close, it is stipulated that this and former treaties shall be carried into effect on both sides with all good faith.

In the treaty of Oct. 25th, 1805, the first article declares "all former treaties, which provide for the maintenence of peace and preventing crimes, are on this occasion recognized and continued in force," and additional provisions are made in this treaty, and in that of Oct. 27th for roads and for the free passing of the U. S. mail, and of citizens. This right was purchased by the United States of the Cherokees, showing plainly how the two parties understood, and in practice construed, the stipulations of former treaties respecting entering the country of the Cherokees, or having intercourse with them.—State authority or jurisdiction is not named or alluded to.

In the treaty of July 8, 1817, it is again stipulated, that the former treaties between the Cherokees and the U. S. are to continue in full force: the U. S. to have the right of establishing factories, post roads, &c. No rights of jurisdiction, or making regulations respecting trade or intercourse, are named or recognized as belonging to the States.

None of these stipulations have ever been annulled, or their force impaired, either by counter stipulations between the contracting parties, or by construction or usage, or by the failure of the Indians to perform their part. On the contrary, the manner in which they have been construed for forty years, by all the parties concerned, shows what is their true meaning, and how the United States, the Cherokees, and the State of Georgia, understood them.

It was moreover expressly provided in the Indian Bill of May, 1830, that no part of that bill should be so construed as to authorize measures in violation of any of the treaties existing between the United States and any of the Indian tribes.

The intercourse law of 1802, especially sections 14, 15, 16 and 17, gives expressly to the Courts of the United States the jurisdiction in respect to all causes arising out of the intercourse of citizens of the United States with the Indians, within the Indian country, to the exclusion of the Courts of any State.

But even if the right of jurisdiction claimed by the State of Georgia should be admitted, the teachers and missionaries are confident, as are your memorialists, that they have a right, so far as the authority of any state is concerned, to a quiet residence and prosecution of any lawful employment in the Cherokee Nation, according to that clause of the constitution of the United States which declares that "the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states."

With the stipulations and provisions of these treaties, and of the intercourse law of 1802 before them, with all the light that has been thrown on their meaning by a course of proceedings based upon them and continued unvaried through more than forty years and under the direction of six different Presidents, the missionaries were confident, and your memorialists are confident that they could not be mistaken in their conclusion, that the sole and exclusive jurisdiction over the Cherokee country is vested in the Cherokees; that while residing among said Cherokees they were amendable to no civil or military authority but that of the Cherokees, and that of the United States as specified in the treaties; and that all interference of the civil or military authorities of the State of Georgia, or of any other state, would be a gross violation of their rights as citizens of the United States.

But on the 12th, 13th, and 14th of March last, while relying on the protection vouchsafed to them by the constitution of the United States, and by treaties, Mr. Isaac Proctor, Rev. Samuel A. Worcester and Rev. John Thompson, teachers and missionaries at Carmel, New Echota, and Hightower, were seized by a band of twenty-five armed men, with no warrant or civil precept, separated from their families, and forcibly carried to a place called Camp Gilmer, the head quarters of what is called the Georgia Guard. After being detained at this place one day, two of them were taken before the Superior Court of the State of Georgia, then sitting in Gwinnet county, and there acquitted on the ground that the law of the state respecting white residents did not apply to those missionaries and teachers of the Board, who, having received patronage from the government of the United States, were in a sense, its agents. They were all set at liberty, and returned to the peaceable prosecution of their labors, after having been taken more than a hundred miles, and kept a week absent from their families, and under a strict guard.

On the 7th of May, Dr. Elizur Butler, superintendant of the school at Haweis, was arrested and taken from his house by a band of armed soldiers, acting under authority of the governor of Georgia; and after having been carried ten or twelve miles, he was released.

About the end of May, Messrs. Butrick, Proctor, Worcester, Butler and Thompson, received letters from the governor of Georgia, informing them that if they did not remove within ten days they would again be arrested. A copy of the letter to Mr. Worcester, is hereunto annexed, as also the replies of Mr. Worcester and Dr. Butler.

On the 24th of June, Mr. Thompson was again arrested at Hightower; the circumstances of which are detailed in the letters of Miss Fuller teacher at that station, and a letter from Mr. Thompson himself, which also accompany this. Your memorialists request your particular attention to the treatment which this female received from Col. Nelson, the commander of the detachment, and the threatened seizure of the mission house, and what was growing in the fields.

On the 7th of July, Mr. Worcester and Dr. Butler were again arrested by armed soldiers, acting under the direction of the governor of Georgia. The treatment which they received during the fifteen days that they were in the hands of the Georgia guard, and the hardships and danger, to which they were exposed, are detailed in a letter of Mr. Worcester, which also accompanies this.

All this the missionaries and teachers under the patronage of your memorialists have been made to suffer, while no other crime was proved or charged upon them, than that of being found where the government of the United States had authorized them to go, and of quietly prosecuting the work which they were in the same manner authorized to perform, and for which they have from year to year received the express approbation of the executive of the United States. They have suffered this, also, your memorialists would add, from a military force, acting under the authority of the state of Georgia, in direct violation of that clause of the constitution, which forbids any state to keep troops in time of peace. By those troops their labors have been interrupted, their persons seized, insulted, chained, and abused, torn from their families in time of sickness, driven great distances on foot, their feelings outraged, their bodies incarcerated, held by the military, the right of habeas corpus denied them, and they at length brought before courts to which they were not amenable, and finally subjected to an ignominious punishment in the penitentiary.

Your memorialists would also further state, that the right of property has been invaded. Soldiers under the authority of the state of Georgia have forcibly ejected the occupants of the mission-house at Hightower, erected and owned by your memorialists, and occupied it for quarters for themselves in direct violation of that clause of the constitution which declares that "no soldier shall, in time of peace, be quartered in any house, without the consent of the owner." They have appropriated to their own use, or destroyed, household furniture and other property, and appropriated for food or forage the corn and other vegetables which they found in the fields. They have also asserted a claim to the buildings, improvements, and other property, belonging to your memorialsts at other stations, and threatened to eject the mission families.

Having thus presented the grievances which the teachers and missionaries under the patronage of this Board are enduring, and the dangers to which their persons are exposed, your memorialists pray that the arm of the executive may be interposed for their protection and deliverance; that they may be secured in the peaceful prosecution of their labors for the instruction of the Cherokees, unmolested by the civil or military officers of the state of Georgia; that as citizens of the United States, they may not be liable to arrest, separation from their families, abuse and imprisonment by armed soldiers; that if charges are alleged against them they may be brought to trial before an impartial tribunal, competent to the jurisdiction of the case.

Your memorialists would further pray, that the Attorney General may be directed to commence a suit in the Courts of the United States against the offending officers of the state of Georgia, for the false imprisonment, and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of the Union, and their rights as citizens of the same.

And your memorialists, as in duty bound, will ever pray. By order of the Board,

(Signed) WILLIAM REED,
Chairmain of the Prudential Committee.

[*Reply of the Secretary of War to the above Memorial.*]

Department of War. }
November 14, 1831. }

Sir,—I have received and submitted to the President the memorial of the American Board of Commissioners for Foreign Missions, transmitted in your letter of the 3d inst. and I am instructed by him to inform you, that having on mature consideration satisfied himself that the Legislatures of the respective States have power to extend their laws over all persons living within their boundaries, and that, when thus extended, the various acts of Congress, providing a mode of proceeding in cases of Indian intercourse, inconsistent with these laws, become inoperative, he has no authority to interfere, under the circumstances stated in the memorial. I have the honor to be very respectfully your obedient servant,

(Signed) LEWIS CASS.

William Reed Esq. Chairman of the Prudential Committee of the A. B. C. F. M. Boston.

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The following is the letter referred to in the memorial, from Mr. Crawford, then Secretary of War, to Mr. Kingsbury, giving permission to the missionaries and teachers of the Board to the Cherokee country, and assuring them of the countenance and aid of the United States Government. The other letters from the War Department to the officers and missionaries of the Board, written subsequently, and forwarded with the memorial to the President, are similar in their spirit and purport to the letter of Mr. Crawford; but as they were written as circumstances called them forth, they are more particular and explicit.

The document which are stated in the memorial to have been forwarded to the President, relating to the arest, trial, and imprisonment of the missionaries, and to the seizure of the mission property, have already been published so extensively that it is not deemed necessary to insert them here.

(A)

[Letter of Wm. H. Crawford to Rev. Cyrus Kingsbury.]

War Department, }
14th May, 1816. }

Sir:—Your letter of the 2d instant, upon the subject of establishing schools in the Cherokee Nation, has been received.

The President approves of the undertaking, and will direct such aid to be given as the laws will permit.

In the first instance, the Agent will be directed to erect a comfortable school-house, and another for the teacher and such as may board with him, in such part of the Nation as shall be selected for that purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils.

Whenever he is informed that female children are received and brought in the school, and that a female teacher has been engaged capable of teaching them to spin, weave and sew, a loom, and a half dozen spinning wheels, and as many pair of cards, will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure.

The houses thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property, to be occupied and employed for the benefit of the nation. If the persons who are about to engage in this enterprise should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral character.

The only return which is expected by the President is, an annual report of the state of the school, its progress, and future prospects. This report should present the mode of teaching, and the deviations from that practiced in civilised life, which experience shall render necessary.

Should you succeed according to your expectations, it is probable that the attention of Congress will be attracted to the subject, and that the means of rewarding your benificent views will be more directly and liberally bestowed by that enlightened body. I have the honor to be your most obedient very humble servant. (Signed) WM. H. CRAWFORD.

REV. C. KINGSBURY.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 1, 1832.

THE WEATHER.—After the unusually severe and protracted season of cold weather with which we were visited in the beginning of the winter, we had begun to entertain the hope, that the remainder of the season would be comparatively mild. But the last week has fully convinced us of our error. Within a few days, we have had colder weather than we recollect ever before to have experienced in this latitude. During a part of the time, the thermometer stood at *eleven* degrees below zero—*forty-three* degrees below freezing. The quantity of snow that has fallen during the last and present month, is much greater than the oldest inhabitants recollect to have witnessed in the same period of time. The ground is still covered several inches, but present appearances indicate a thaw.

"THE PRESBYTERIAN PREACHER"—The prospectus for a periodical work with the above title, to be published at Pittsburgh, Pa., has recently been issued. The design of the work is, to publish, in monthly numbers, a series of sermons, prepared by "living ministers of eminence in the Presbyterian Church." Fifteen clergymen have already consented to contribute to its pages; and we doubt not many others will lend the aid of their pens to promote the object.

The Imprisoned Missionaries.

Our readers are presented, to-day, with the Memorial of the American Board of Commissioners for Foreign Missions, recently addressed to the President of the United States, with the reply of the President, through the Secretary of War. We commend this document to the special attention of those of our readers who may not be in possession of the facts relative to the attempts now making by the state of Georgia, to obtain forcible possession of the tract of country owned and occupied by the Cherokee Indians, and the recent imprisonment, in the penitentiary of that state, of Messrs. Worcester and Butler, missionaries to the Cherokees, under the patronage of the American Board of Commissioners for Foreign Missions.

Interesting Letter from India.

From a Correspondent at the *Theol. Sem. Princeton, N. J. Jan. 10th*, 1832.

Mr. Editor,—The following extracts from a letter received by the *Society for enquiry on Missions* in this institution are submitted for publication in the Luminary. The writer is the Rev. H. Reed, Missionary to Bombay, lately a student of this Seminary.

"MALABAR COAST, Lat. 15°. March 1st. 1831.

"To the Society of Enquiry, Princeton Theological Seminary.

"Dear Brother,—We arrived at Calcutta on the 25th of last Dec. and sailed thence in the ship Salem for Bombay on the 22d of Feb. During our stay of four weeks in Bengal we had an opportunity of acquainting ourselves with the Missionaries, and Missionary operations in that part of India. In Calcutta and vicinity, the London Missionary Society have five missionaries, and as many stations. There are on the same ground, Baptist, Wesleyan, and Scotch Missionaries. On the morning of the 28th Dec., I accompanied the Rev. S. and L. to their stations at Krisna, eight miles east of Calcutta. The road continued to be thronged with natives the whole distance. This is the case all over India. Nothing will excite the astonishment of the foreigner more than the endless multitude he meets wherever he goes. The vast population of Hindoostan, especially of Bengal, became the topic of conversation. Could you, dear brethren, see what I every day witness in the streets of Calcutta, in the roads, fields and groves, wherever I wander, you would attach a much more extensive meaning to the term "millions of Asia;" and could you but for a moment look at the moral condition of this multitude, and see them not only poor and degraded in their temporal circumstances, but sunk in the lowest depths of moral turpitude, you would then also attach much more meaning to the term "perishing millions" than it is possible for you to do now.

"I enquired what was the present state of missionary operations in Bengal, and what encouragement they have from the past and present, to "go forward." To the last enquiry, whether they found the field of their labours enlarging, they answered unhesitatingly in the affirmative. We could (say they) employ *one hundred missionaries instead of five*, within the limits of the field over which we travel and in which we partially labour. I know you will at once exclaim, as I did, that this furnishes us with a powerful argument *to urge on American churches to send forth the Gospel to the millions who are now ready to receive it*. It is an argument which ought to thrill every soul that professes to be animated with the flame of Jesus' love.

"But I can tell you, dear brethren, whose souls it ought first to arouse. You have already anticipated me; you have already acknowledged that the call which this fact contains, is adddressed to you in particular. Come then, ye favoured sons of Levi, what say you to Pagan India! Will you not bear your sacred trust to this benighted land! * * * * * * * *

The field has always been more widely open than the church has been inclined to occupy; and it is now more than ever open, and inviting the labourer to go forth and sow precious seed. Even India, populous, long degraded, stupendous, *Pagan* India, is now more than ever stretching out her hands for aid. Though her hands are stained with human gore, will the church neglect her cries? Though the soil of Asia has drunk in the blood of thousands of human sacrifices, do not forget that it was once stained with that of Jesus Christ.

"We spent a very pleasant and very profitable month in Culcatta, and met a cordial welcome from the missionaries of the different denominations with whom we formed an interesting acquaintance. The Lord of this great vineyard is prospering his servants in Bengal. Brother Hervey and myself visited Serampore—found the venerable Dr. Carey, and his excellent colleague, Dr. Marshman, still engaged in his master's business. The former is now seventy years old, and has laboured in this field more than forty. He enjoyed excellent health. Yours, in christian bonds,

H. REED."

A postscript, dated Bombay, informs us that they reached that place on the 1st of March, that he had been studying the language about ten days; and he adds, "I bless God that *He* ever put it into my heart to be a missionary."

Temperance Meeting.

A grand Temperance meeting has recently been held at Washington, at which some of the most distinguished members of both houses of Congress delivered addresses. Permission having been granted by Congress, the meeting took place in the Representative Hall of the Capitol.

On motion of the Hon. Lewis Condit, of New-Jersey, the Secretary of War was invited to take the chair; and the Secretary of the Senate was appointed Secretary, on motion of the Hon. John Blair of Tennessee.

After the throne of grace had been addressed, by the chaplain of the House of Representatives, several resolutions were passed, approving of the efforts now making in various parts of the United States, to banish intemperance from our country, and urging the co-operation of citizens of all parties and denominations in the promotion of the Temperance reformation.

Among the speakers on the occasion, we notice the names of the Rev. John Marsh of Connecticut, Hon. Felix Grundy of Tennessee, Hon. Theodore Frelinghuysen of New-Jersey, Hon. Mr. Bates of Massachusetts, Hon. Mr. Wayne of Georgia, and the Hon. Daniel Webster of Massachusetts.

The audience,—among whom were most of the members of Congress, and many of the officers of government,—is represented as having been unusually large. We understand that the speeches delivered on the occasion are to be published in pamphlet form, and extensively distributed.

South-Carolina College.

The celebrated *Dr Cooper*, of infidel reputation, President of South-Carolina College, appears to be losing favor with the citizens of that region. The editor of the *Columbia Times*, speaking of the recent commencement in the institution, at which there were *three* performances by the graduating class, says, "on looking around the Chapel of our Alma Mater we regretted to see the thin audience and empty benches."

Georgia Legislation.

A few weeks ago, we mentioned that a bill was before the Legislature of Georgia, authorizing the immediate survey, distribution, and occupancy of the Cherokee territory, with a view to dispose of the lawful possessions of the Indians by a *state lottery*. This bill has since passed both houses of the Legislature, and become a law of that commonwealth. While some of the good citizens of Georgia will now have no obstacle in the way of gratifying their desire, so ardently and repeatedly expressed, of becoming the proprietors of the homes of the oppressed and deeply injured aborigines, we rejoice to find that there are citizens of that state, who view the passage of this unjust and arbitrary law in its proper light. Attempts have been made, by political partizans, to connect the conduct of Georgia towards the Cherokees and the imprisoned missionaries with politics. Such attempts must ever fail in a community having any proper regard for humanity and justice. The subject is not thus viewed in Georgia; as will be readily discovered from the following extract from the *Milledgeville Recorder*, a political paper, devoted to the support of the present administration of the general government:

"On a review, however, of its whole proceedings, we are at a loss to determine, whether or not it were better that this session of the Legislature had never been held—while the harm it may have done by the passage of a single act, may not more than counterbalance its beneficial acts. We allude to the act for the survey and occupancy of the Cherokee country. We object most strenuously to this act, because we consider it as unjust, if not impolitic. As calculated to embarrass the President of the United States, who has done all that he could do, consistently with prudence, to sustain us in our rights, and to obtain, as early as practicable, a cession of the Cherokee land. We object to it as injurious to the character of our State,—and as dangerous to the harmony of the Union."

American Colonization Society.

The Anniversary meeting of the Parent Society was held in the Capitol, at Washington City, on the evening of the 16th ult. So great was the interest excited on the occasion, that many persons were unable to gain admission into the Representative Hall, where the meeting was convened. In remarking upon the meeting, the editors of the National Intelligencer observe, that "a more intelligent and brilliant assembly was seldom if ever convened within the walls of the Capitol."

The annual report of the Board of Managers represented the present condition of the Colony at Liberia as prosperous beyond any former period.

A letter from Gen. Lafayette was read, expressive of his attachment to the Society, and his desire to excite the sympathies and liberality of the French nation in behalf of the noble objects it purposes to accomplish. Letters were also read from Ex-President Madison and Chief Justice Marshall, recommending the institution to the patronage of Congress.

The meeting was addressed in an eloquent manner, by several members of Congress and others.

The following is an extract from a letter addressed to the Treasurer of the Society, by Mr. McClure, of Newport, Ky., enclosing a check for one thousand dollars, and subscribing $10,000 in annual instalments.

"NEWPORT, Ky. Dec. 27, 1831.

"I have long entertained the opinion that much good would result to our country as well as to suffering Africa from the exertions making by the Society of which you are Treasurer, and have wished for the means of rendering some efficient aid to so noble an undertaking, which a wise Providence has at length placed in my power. I would greatly rejoice to see the funds

of the Society increased so as to enable it to extend its usefulness.

"I feel sanguine that some of the present generation will live to see the United States entirely freed of the black population, and a great and enlightened nation rise on the shores of Africa; and to aid which I herein enclose a check for one thousand dollars If I were to suggest any special purpose to which I would prefer it appropriated, it would be that of transporting manumitted slaves to Liberia, and more particularly young females. However, I leave to the Managers to appropriate it in such manner as they may think will best promote the great object.

"I wish to be considered an annual subscriber for the above sum for ten years, or so long as I may consider the exertions of the Society calculated to attain the great end of our hopes.

"Are there not ten men in the United States who would contribute a like sum annually for ten years? I know there are those who could spare it, and not feel themselves any poorer by doing so. Let me therefore propose a subscription of one thousand dollars a year for ten years. I would by no means limit the number of subscribers to ten, but open to all who are able, and feel the necessity of great exertions being made."

African Colonization.

On the evening immediately preceding his death, the late BENJAMIN MILLS, Esq. handed the following letter, *upon the power of the General Government to remove the Free Blacks from the United States*, to a member of the Legislature, who has politely furnished it to this paper for publication.—*Commentator.*

FRANKFORT, (Ky.) Nov. 30, 1831.

Dear Sir:—My attention has heretofore been drawn to the enquiry, whether Congress have the power to appropriate money for the purpose of carrying away, or transporting the free blacks in this nation. I cannot find grounds for the least doubt on this question. The constitution of the United States makes no provision on the subject of appropriations except to pay the debts of the nation, and prohibiting the use of money unless appropriated by law; while the power to raise revenue is ample. It thence follows that appropriations, may be made to effectuate any of the General powers of the Government. Congress has an express power "to provide for the common defence and *general welfare* of the United States." The inquiry then arises—is it for the *general welfare* of the United States that the free blacks should be transported? On this there cannot be a reasonable doubt. The injury to the community from the existence of such a population is too obvious. They are not citizens, and there is no law which allows them to be naturalized. They are the mere subjects of the republic, and can be disposed of by the government as the *welfare* of the nation requires. These free blacks and the Indians are two races of people distinct from each other, and from the European race, who are parties to the constitution. The Indians, where they exist in tribes, may become parties, in some degree, by treaties. The blacks never can. Now there have been, and still are, large appropriations of money in controlling the Indians, and moving them from one place to another, and there is far more grounds for contending that the Indians are parties to the constitution and protected by it, than the blacks.

I hold it to be a clear principle of our government, that it can remove and dispose of any who are not parties to the constitution, wherever the public good requires, and also pay the expenses of such removal. During the late war, the government required the removal of all aliens fifty or sixty miles from the sea coast. And if they did not remove voluntarily, none did or could dispute the power of government to effectuate their removal by proper appropriations. In like manner it might have directed their transportations. The grounds on which all this was done, was, that they were no parties to the constitution, and their existence here was a mere act of courtesy on the part of the government, and that courtesy might be withdrawn, and they be removed when the welfare of the nation required.

I forbear to say any thing on the question of policy, whether the "*welfare*" of this nation requires the removal of the free blacks. It is presumed that none acquainted with the evils arising from such a population will question this.

Respectfully yours,
B. MILLS.

From the Southern Religious Telegraph.

The Debates on Slavery.

A debate unprecedented in the history of Virginia, surpassing all others in importance and intense interest, has been continued several days in our Legislature. The object of slavery in all its relations to the moral, social and political state of our Commonwealth, is now a matter of earnest, animated, free and protracted discussion. Public meetings of citizens are held in many parts of the country—memorials in great numbers are addressed to the Legislature—"the press has broken the silence of fifty years"—and the subject has been discussed in the Hall of the House of Delegates the last eight days, with an earnestness corresponding with its magnitude. The doors are open and the Hall and Lobby are thronged with ladies and other citizens, deeply interested in the progress of the debate on this question, confessedly the most important to the great interests of the community, to the prosperity, growth and the glory of our State, of any that has been submitted to the consideration of the Assembly since the declaration of Independence. It would, perhaps, be unseasonable to speak at this time of the probable results of the debate. The subject is too delicate, too complicated and difficult to be decided precipitately. But this discussion will awaken inquiry, will lead to examination—and new light will shine upon it—and ultimately it will lead, we trust, to the adoption of wise and judicious measures to remove the great evil in question.

THE ENQUIRER AND WHIG.—We have on one or two occasions, been placed in circumstances which, in our opinion, made it our duty to contend earnestly with our neighbors of the Enquirer and Whig; and to oppose certain principles advanced and advocated in their journals. On this account, we esteem it our duty, and it affords us great pleasure to bear testimony to the manly, ingenuous, independent and disinterested patriotism, which has led the Editors of both these papers to express their honest opinions on the most important and delicate subject ever discussed in the Legislature of our State. They have both recommended *the gradual abolition of slavery*—the greatest evil, as admitted by all, that has ever existed in our country. In the expression of their views on this difficult—this intensely interesting question, they have spoken, as we verily believe, most important truth, influenced only by that patriotism which seeks to promote the great interests and prosperity of our Commonwealth, reckless of the effect which their course might produce on their own private interests. In this course, we doubt not, they will be ably sustained by the enlightened community in which their papers are widely circulated.

A spirited opposition, as was probably anticipated, has arisen against them—more particularly against the Enquirer. On Saturday the 7th inst. its Editors expressed their views on this topic of absorbing interest—and on Monday following, Mr. Nathaniel Alexander, a member of the Senate, from the county of Mecklenburg, sent Messrs. Ritchie and Cook a note ordering the discontinuence of his paper, and charging them with being "*reckless*" of the property and safety of others. Messrs R. & C. replied to this order very briefly on the same paper, very justly remarking, that a note so "reckless in its assertions" was "fit only for the hands that penned it."—On Tuesday, Mr. Alexander appears again in a manifesto, published in the Whig, addressed to his constituents in the counties of Halifax and Mecklenburg, recommending to them and to the people of eastern Virginia, *to hold public meetings, to consider the propriety of discontinuing the use of the Enquirer!*—Really—this is a new measure—a novel expedient to kill a newspaper!—a thing which seldom or never dies a *violent* death.

Cholera Morbus.

There seems to be no good reason to believe that this country will escape the scourge which has desolated some of the fairest portions of the old world.—The following Memorial to Congress on the subject has been presented by the Board of Health of this city.—*New-York Observer.*

To the Honorable the Senate and House of Representatives of the United States in Congress assembled.

The Board of Health of the city of New-York respectfully represent—

That they have been anxious observers of the rise and progress of the disease called the Indian Cholera—probably unknown to Europe until modern times, and as yet entirely unknown to the United States.

Your memorialists deem it unnecessary to enter into a minute history of this disease, which commenced its ravages in 1817, at Bengal in India, attacking both native and European residents, and soon widely extending itself into the interior.

The wars of India between the natives and Europeans greatly extended this fatal pestilence, which in many instances has been traced in a regular daily progression of about the same number of miles each day.

In 1819 it advanced to the Islands in the India Ocean. In 1821 it appears in China with a great mortality. In 1813 it extended itself to the parts of Asia adjacent to the Mediterranean. In 1830 it visited the provinces around the Caspian Sea.

The disease crossed the borders of Asia and traveled through European Russia, and in September, 1830, ravaged the ancient capital of Rusia, where 244 persons were attacked in one day, and in three months there were 8000 cases, more than half proving fatal. Subsequently it extended its ravages to St. Petersburgh, Archangel, and Dantzic, dessroying in those cities more than one half of the persons who were attacked.

And during the last summer the brave Poles at Warsaw had not only to contend with the Russian bayonet but this more fell destroyer, which extended itself through every village in Poland.

Recent accounts have shown the existence of this disorder at Berlin, at Vienna, and still more recent, have proved its introduction and existence in England.

In the short space of fourteen years, it is estimated that not less than fifty millions of the human family have fallen victims to this terrible disorder, which has extended itself through all climates, and raging under all circumstances; appearing to be equally congenal to the frozen dominions of European Russia, and to the scorching climates of Asia and Africa.

Such is the brief history of the Cholera, and it is feared our beloved country will not be exempt from the transmission to its own shores, of this frightful malady, which has already ravaged three Continents. But wisdom teaches us to *endeavor*, by all rational means, to prevent its introduction, and to avail ourselves of all remedial applications which science and experience have taught in the countries where the disease has prevailed.

The Board of Health of the city of New-York have therefore considered it their duty to call the attention of the Congress of the United States to this important subject, as one peculiarly of a national character, and intimately connected with Commerce, and as being one in relation to which the powers of no one city or state are sufficient to afford a remedy, if it be in the power of man or regulations to afford remedy or relief.

Your memorialists have no particular advice to offer to your honorable bodies as to any system for preventing the introduction of this disease, but they do humbly conceive that Congress should without delay constitute a *Sanitary Commission*, whose duty it should be either to send some of their own members or others to the parts of Europe and Asia where the disease now prevails, and to collect all the facts relating to the means of preventing and remedies to be applied to this fatal disease. Under the auspices of the general goverment, agents could proceed to foreign countries under much more advantage than if they were appointed by any individual state or city; and in constituting such a Board, the National Goverement would be but following the examples of England, France, Prussia, Russia, and, as it is believed, all other European nations.

The object of this Board of Health being but to bring before the Congress of the United States this highly important subject, they enter into no particulars, well assured that the subject will receive at their hands all the consideration which in their judgment and wisdom it may appear to demand.

All which is respectfully submitted.

SAMUEL STEVENS, Acting Mayor, and President of the Board of Health of the City of New-York.

[From the Olive Branch.]

Progress of Temperance in Danville, Ky.

A short time before the departure of the Rev. David Nelson from among us, he, from the pulpit, in his usual eloquent and forcible manner urged the great benefits likely to accrue from the formation of a Society auxiliary to the American Temperance Society, and having read to his audience a constitution, previously prepared by himself, it apparently met with general approbation, and instantly obtained about fifty signatures. A Society was then organized, and the number of members continued gradually to increase until about the beginning of last spring when it had reached perhaps rather exceeding one hundred. At this time the Rev. clergy of the village determined to unite their efforts in forwarding the work, and agreed that each in turn, at convenient intervals, would deliver a discourse on the subject in the most capacious Church in the town, and on the days appointed for this purpose would perform no service in the other Churches likely to interfere with or prevent a universal attendence of all denominations on the Temperance discourse. The effect of this arrangement was a numerous assemblage on each occasion, and the final results at Christmas, was an addition of 400 members. Among them a number whose habits of intemperance, seemingly confirmed by time, had precluded all hope of their reformation. It may be proper to add that the exhibition or use of ardent spirits, for any other than medical purposes in the private families of Danville or its vicinity, is believed to be a rare occurrence. Such Sir, has been the happy consequences of a combination of zeal and talent well directed and faithfully exerted.—I make this communication in conformity to the sense of the Society; and am with high esteem and regard, yours &c. JOSHUA FRY.

To the Public.

DANVILLE, 12th JANUARY, 1832.

We tender our services as the agents of a generous public, to transmit for the use of the Missionaries, WORCESTER and BUTLER and their families, all such sums as may be placed in our hands for that purpose.

We believe that the cause of these men is the cause of civil and religious liberty throughout the nation; and we hope that this appeal to the sympathies of our fellow citizens will not be made in vain. That all may have an opportunity of contributing, it is proposed to limit the subscription of each individual to 25 cents.

J. J. POLK,
JOHN GREEN,
M. G. YOUCE,
D. J. AYRES.

Congress.

WASHINGTON CITY, January 21, 1832.

Very little of much interest has transpired in Congress during the past week, excepting the debate in the Senate on Monday, on the tariff. In the House, a bill has been reported to abolish imprisonment for debt: a bill making appropriations for internal improvement: also a resolution to appoint a Committee to inquire into the expediency of removing the free coloured people by Government. A resolution in favor of recording the patents that are unrecorded, passed its second reading unanimously.—Great preparations are making to *dissect* and examine the Tariff. We augur favorably with regard to results. There appears to be a general disposition to examine the subject with discrimination, candor and fairness.—*American Spectator.*

FOREIGN NEWS.

London papers were received at Philadelphia by the George Canning, whose wreck and loss are noticed in another column, to the 24th November, from which the following items of intelligence are gathered.

On the 21st November, the king issued a proclamation, declaring "political associations" unconstitutional and illegal.

The papers teem with accounts of meetings, disturbances, riots, want and sickness, in England.

The lawyers in Kilkenny, Ireland, have refused to undertake the recovery of tithes for the clergy.

The English papers contain a form of prayer used by the Hebrews in their synagogues, on account of the cholera.

It is stated in the Cork Reporter, that in three parishes of that city, there have been found no less than 26,000 paupers, and the whole city is supposed to present an aggregate of 60,000 without the means of providing for themselves.

The Bishop of Winchester was said to be alarmingly ill.

CHOLERA IN SUNDERLAND.—The latest accounts from Sunderland are to the 21st, giving the following statement of the sick on that day:

Diarrhœa,	37
Common Cholera,	29
Malignant do.	9

Of whom 4 of the latter died.

The London Morning Herald of the 20th of November says—The daily report from Sunderland supplies its usual amount of death, two persons having died of common, and four of malignant cholera, according to its statement.

From the commencement of the disease, Oct. 29, there had been 294 cases; deaths, 86.

Bishop of Calcutta.—The Right Rev. Dr. Turner, Bishop of Calcutta, died on the 7th July, of "general failure of the digestive powers." This is the second Bishop of that Diocese who has, in a brief space, followed the lamented Heber.—*B. Transcript.*

Treaty with Turkey.—The daily advertiser, states on the authority of a letter from Constantinople, that the ratifications of the treaty between the United States and Turkey have been exchanged.

STILL LATER.—Intelligence via Boston is received from London to the 27th November. It was confidently reported in London, that AN INSURRECTION had taken place in Portugal, and that *the Tyrant Don Miguel had fled!*

A letter from Lyons Nov. 21, in a London paper, states that dreadful riots had taken place between the Manufactures and the workmen, equal to those at Bristol, Eng. Several thousand workmen had assembled on one night, and burning, and pillage had been carried on to a dreadful extent.

Accounts from Berlin state that Poland is in all respects to be considered as a Russian Province. Three thousand Poles have been sent to Siberia; among whom are a number of the Diet who remained at Warsaw, with several of the principal generals.

France.—The bill for the perpetual banishment of the elder branch of the Bourbons, and the Buonaparte family, passed the French Chamber of Deputies on the 18th of November, by a vote of 251 to 69.

The Chamber of deputies of Baden received on the 27th October, a petition signed by 258 Catholic Priests, praying the abolition of celibacy.

On the night of the 5th, Bibliotheque Royale, in the rue Richelieu, was broken into, and 300 gold medals enclosed in a gold casket, and forming part of the collection of medals of the Roman Emperors, from Pompey to Constantine, together with a few Grecian medals, were carried off. The intrinsic value of the property stolen is estimated at nearly 100,000f.

The long expected decree of the French King appointing a New batch of Peers, has at length made its appearance. It is dated Nov. 20th, and elevates thirty-six persons to the dignity of Peerage *for life.* The object is, to secure a majority in the upper House, in favour of abolishing *hereditary* peerage.

Junction between the Atlantic and the Mediterranean, through France.—The French ministry have nominated a committee to examine a project of law relative to the opening and establishment of a canal to join the ocean and the Mediterranean, by continuing the Canal Royal du Midi from Toulouse to Bayonne.

A Singular circumstance.—By letters from Berlin this morning, it is stated that 7000 persons have died there of the cholera since its commencement, and that there has not been one Jew amongst them, owing to their abstemious way of living.

The Hamburgh Correspondent of Nov. 15, mentions that the number of new cases by the cholera on the 14th, at Hamburgh, was 8 the total number of cases to that day 731, recoveries 257, deaths, 409. No new cases had occurred for the last eight days at Altona.

The Cholera in Hungary.—The Buda Gazette says.—"Since the 13th June, 3690 villages and towns have been visited by the cholera. There have been 410,924 cases, 193,764 recoveries, and 178,777 deaths. In the above number the military are included.—The total number of soldiers attacked by the cholera amounts to 3554. According to official accounts the disease has entirely subsided in 1338 places."

Egypt.—Alexandria, Oct. 6.—The terrible scourge has ceased, thank God! since the 20th of September, after having swept away four per cent. of the population of Egypt. By accounts just received from Cairo, we learn that the Cholera is ascending the Nile. It infects Siout, and all the surrounding country up to Thebes.

Extraordinary decrease in the consumption of Spirituous Liquors.—Up to 1829, there was a progressive increase in the consumption of spirits in Ireland. In 1830, there was a decrease of homemade spirits alone of 210,903 gallons; and in the first half of 1831 a decrease of 721,564 gallons; while in Scotland, during the same time, the decrease was 513,787 gallons. In the Langan district, comprehending Belfast and its vicinity, there has been for the last year a decrease of 84,808 gallons, being nearly one third of the whole consumption.—*Belfast News Letter.*

POSTSCRIPT.

Latest from Europe.

The latest intelligence from Europe is of a peculiarly interesting character.

There remains no longer any doubt that the true Asiatic spasmodic Cholera has reached England. On the 26th of November there were 14 new cases at Sunderland, and 5 deaths; on the 27th, 10 new cases; and on the 28th, there were 8 deaths. The disease had made its appearance at New-Castle, where 3 new cases had been reported. The latest accounts from Smyrna, represent the disease as making dreadful ravages in that city. The principal mortality occurred during the night. Trade was entirely suspended, and many of the inhabitants had left the country.

The most dreadful riots had broken out in Lyons, in France. The principal actors in these scenes, were the workmen engaged in the silk manufactures; thirty or forty thousand of whom had been thrown out of employment by the arbitrary measures of their employers. The national troops were called out, but were unable to disperse the rioters. Being joined by the workmen from the surrounding country, they maintained their ground with invincible obstinacy. An eye witness of the scene says, "up to ten o'clock I have seen carried past my window upwards of three hundred killed and wounded." The number of lives lost was not known at the date of our intelligence; but about two hundred wounded had been received at the *Hotel Dieu.* There was much destruction of property, by burning, pillaging, &c. The son of the king, Duke of Orleans, had set out from Paris on the receipt of the intelligence there, in company with Marshal Soult, to take command of the troops which were ordered to assemble for the restoration of order at Lyons. Paris is represented as being itself in an agitated state.

Loss of the Packet Ship George Canning.—This fine ship, says the Journal of Commerce, was cast away on Absecombe beach, near Egg Harbor, N. J. on the night of Saturday last, (the 7th inst.) and will be lost. Passengers and crew saved.—When they were taken off, the ship was leaking badly, and had about 18 inches water in her hold. Cargo large and very valuable. Most of it, there is reason to hope, will be saved. Twenty-five bales were thrown out soon after the ship struck, to prevent her falling over. The ship, and a large part of her cargo are insured in this city. Two of the passengers arrived here last evening, by the Philadelphia steam boat line. They speak highly of the conduct of Captain Allyn, and state that the thickness of the weather was the cause of the accident. The ship's letter bag was deposited in the Philadelphia Post Office on Tuesday evening.

The Supreme Court.—Notwithstanding the badness of the Roads, the venerable Chief Justice of the United States has reached the City, in perfect health. There appeared on the Bench, Jan. 10th. Chief Justice Marshall, and associate Justices Duvall, Thompson, McLean, and Baldwin. Judge Story, in addition, will be on the bench to-day.

The Imprisoned Missionaries.—We learn from the Missionary Herald that the Hon. William Wirt, of Baltimore, and the Hon. John Sergeant, of Philadelphia, have been employed as counsel for the missionaries. Measures have been adopted in several of our large cities and in other places, to obtain, by subscription, money to defray the expenses incidental to the trial. The prospect now is that an adequate sum will be raised for this specific object.—*N. Y. Obs.*

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano. $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*
Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

ATTENTION.

THE notes and accounts of E. U. BERRYMAN, and those of J. G. McKINNEY, & Co. prior to the 1st of January last, which have been transferred to E. U. Berryman, have been placed in my hands for collection. I would therefore respectfully request those indebted, to call upon me, or at the Store, and settle their respective dues. All unsettled business, without exception, will be transferred to the hands of collecting officers after the 22d February.

J. S. BERRYMAN.
February 1st.—31-3w.

FARMERS
To Your Interests Attend.

I WILL have a hundred bushels of RED CLOVER SEED, the growth of 1831, for sale low for Cash or Tobacco in leaf, on the 10th of February next, it being now on the way from Chilicothe and Lancaster, Ohio. I will also give cash at all times for good leaf Tobacco, delivered at my Factory on Limeston street, on the corner immediately between the upper end of the Market House and Postlethwait's Inn; and have at all times on hand for sale good Chewing Tobacco, and all kinds of Segars of the best quality. Orders thankfully received and punctually attended to.

ROBERT GRAY.
Lexington, Feb. 1st, 1832. 31-3w.

STOLEN,

FROM the subscriber on Saturday last, in Harrodsburgh, Ky., a dark bay or light brown horse, 4 years old last spring, 15 hands high, a star in his forehead, some white on both hind feet, a small wind gall on both sides of his right hind leg, just about the hock joint. He had on saddle, bridle, blanket and martingale. A liberal reward will be given for the apprehension of the thief or horse, or any information so that I may get the horse.

CORNELIUS DEMAREE.
January 5th, 1832. 31-3w.

NOTICE.

THE subscriber respectfully notifies his friends, the customers of the late firm of *W. LEAVY & SON*, that circumstances render it necessary that *those indebted* by note or book account, should come forward and make immediate payment.—Business will be carried on in the old place, by

WILLIAM A. LEAVY.
Lexington, January 25—30-4w.

Election of City Officers.

THE Mayor and Board of Councilmen, of the City of Lexington, will meet at the Courthouse in Lexington, on Thursday, the 2d February next, at 10 o'clock, a. m. and proceed to the election of a Marshal, Collector, Treasurer, Assessor, Assistant Assessor, City Printer, Captain of the Night Watch, four subordinate Night Watchmen, Surveyor, Clerk and two Weighers of the market-house, and keeper of the Grave-yard. ☞ Candidates will leave their names with the Clerk of the City.

LICENSES to tavern keepers, victuallers, confectioners, coffee, porter and beer house keepers, and retailers, will be granted at the same time; and

LICENSES to hacks, gigs, waggons, carts and drays, plying for hire will be granted by the Clerk on application.

H. I. BODLEY.
Jan. 25,—30-2w. *Clerk of the City.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session; —except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

ECLECTIC INSTITUTE.

THE NEXT SESSION in this institution will commence on *Monday, the 2nd January*, and its founder is happy in being able to call the attention of the public to it, under a considerably extended form. Its buildings are completed, furnishing accommodations equal to those afforded by a three story building a hundred feet long. A Gymnasium is erecting. The *Apparatus* and *Library* have been much increased, and the important principle of the subdivision of labour will be more extensively applied. Instruction in the *Dead Languages* will have the exclusive attention of one teacher, *Mathematics* of another, the *Natural Sciences* of another, *French* of another, &c. employing in all a *regular Faculty* of eight persons.

TERMS.

Boarding in the family of the Principal, together with Tuition, per session, $30 00
Tuition " 20 00
Use of Library, Museum, Apparatus, &c. 5 00

An additional charge of $10 per session, will be made for instruction in French, which will be taught by a *French gentleman*, who has had many years experience in the business.

Payment of all fees will be required semiannually in advance, and no person shall be admitted into the institution, until this regulation shall have been complied with.

Lexington, Dec. 28, 1831—26-6t.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

MACHINE CARDS.

A Superior quality of EASTERN *Machine Cards, Filleting, Comb Plate, &c.* kept constantly on hand by the Subscribers: Any orders left for any particular description of *Cards* can be filled at a short notice. We have also on hand a large stock of

Jack's Superior Patent Balances.
Printing Ink, of best quality.
Looking Glass Plates, large and small.
Mahogany, Satin and Rose wood Veneers.
Bagging Eyes, very low.

For sale low for Cash, by
STEPHENS, WINSLOW & STEPHENS,
Main Street, Lexington.
November 2nd, 1831. 18-3m.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.
Lexington September, 7 1831. 10-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.
Mercer County, Ky. Oct. 10, 1831. 15-tf

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

POETRY.

From Knight's London Quarterly Magazine.

Warnings.

There are voices of God for the careless ear—
A low breathed whisper when none is near;
In the silent watch of the night's calm hours,
When the dews are at rest in the deep-seal'd flowers;
When the wings of the zephyr are folded up,
When the voilet bendeth its azure cup;
'Tis a breath of reproval—a murmuring tone
Like music remember'd, or ecstasies gone.

'Tis a voice that sweeps through the evening sky,
When the clouds o'er the pale moon are hurrying by;
While the fickle gusts as they come and go,
Wake the forest boughs, on the mountain's brow;
It speaks in the shadows that swiftly pass;
In the waves that are roused from the lake's clear glass,
Where the summer shores, in their verdant pride,
Were pictured but late in the stainless tide.

And that voice breaks out in the tempest's flight,
When the wild winds sweep in their fearful might;
When the lightnings go forth on the hills to play,—
As they pass on their pinions of fire away:
While they fiercely smile through the dusky sky,
As the thunder-peals to their glance reply;
As the bolts leap out from the sombre cloud,
While midnight whirlwinds sings wild and loud!

'Tis a voice which comes in the early morn,
When the matin hymns of the birds are born;
It steals from the fold of the painted cloud,—
From the forest draperies, sublime and proud!
Its tones are blent with the running stream,
As it sweeps along, like a changeful dream,
In its light and shade through the chequer'd vale,
While the uplands are fann'd by the viewless gale.

In the twilight hour when the weary bird
On its nest is sleeping, that voice is heard;
While mist robes are drawn o'e the green earth's breast,
And the sun hath gone down from the faded west;
In the hush of that silence,—when winds are still,
And the light wakes no smile in the babbling rill;
Through the wonderful depths of the purple air,
O'er the landscape trembling:—that voice is there!

There are whispers of God in the cataract's roar—
In the sea's rude wail, on its sounding shore;
In the waves that melt on her azure isles,
Where the sunny south on their verdure smiles,
In the ocean-ward wind from the orange trees—
In the Sabean odors that load the breeze;
'Midst the incense that floats from Arabia's strand,
That tone is there, with its whispers bland.

And it saith to the cold and the careless heart,
How long wilt thou turn from "the better part?"
I have called from the infinite depths of heaven—
I have called but no answer to me was given;
From many a hallow'd and glorious spot,
I have call'd by my Spirit—and ye would not!
Thou art far from the haven, and tempest toss'd—
Hear the cry of thy Pilot, or thou art lost!

Willis Gaylord Clark.

Philadelphia, U. S. 1831.

MISCELLANEOUS.

The Art of Miseducation.

FROM SALZMAN.

LESSON 1.—*How to make yourself odious to children.*

Rule 1st.—You may make them hate you by treating them unjustly.

Little Charlotte was going out into her father's orchard. It was full of voilets. 'Oh!' cries Charlotte, full of joy, 'what beautiful little flowers! I will gather my apron full, and make a nosegay, for mother.' She immediately knelt down, and with great industry gathered her apron full; then she seated herself under an apple tree, and made a handsome nosegay. 'Here it is!' said she, 'now I will run and carry it to my dear mother. How she will be delighted to kiss me!' To increase the pleasure of her mother, she crept slily into the kitchen, took a China plate, put the nosegay on it, and went on a full leap down the stairs to find her mother. But Charlotte stumbled, fell, and broke the China plate into a hundred pieces, and scattered her nosegay all around. Her mother, who was in the room near by, heard the noise, and immediately sprang to the door. When she saw the broken plate, she ran back, siezed a thick rod, and without inquiring a word about the manner in which the plate was broken, came to the child. Terrified, both by the fall and on account of the broken plate, and half dead with fear of the rod, little Charlotte could only ejaculate 'dear mother! dear mother!' But it was of no service to her. 'You little wretch!' said her mother, 'break a beautiful plate will you?'—and chastised her severely. Little Charlotte was offended, when she found herself treated with such open injustice. She did not forget it for a long time, and never again brought a nosegay to her mother.

Rule 2d.—Take no part in the pleasures of your children, show no feeling in the caresses you bestow on them, and you will soon make them indifferent to you.

An agreeable married couple had their heads so full of business and enterprises, that they considered every moment lost which they devoted to conversation with their children. The husband was busy with calculations of profit, and the wife was always planning how to maintain their style of living, and increase their articles of dress.—Any interruptions from their children were considered as injuring their prospects. If little Nicholas skipped up to his father with his A B C book, and said, 'Look, father! the pretty monkey has got an apple in his paw!' he received for an answer, 'Don't disturb me!' He ran to his mother, and she sent him away. Then he went with his book in his hand to Sally, the chambermaid, and she knew how to treat him better. She laughed with him over the monkey, showed him the wolf and the hare, and told him how the wolf devoured sheep, and 'how good roasted hares tasted.' His dear sister Mary treated him in the same way. She knew his secrets and entered into all his joys. If his father or mother were to journey three months, he would care nothing about it; but if little Mary was absent one day from home, he would sob and cry.

Rule 3d.—Deny innocent enjoyments to your children, and you will easily make them dislike you.

A certain man became a father in his fiftieth year. On account of his age, he was grave and serious in his deportment, and he wished Gustavus to be so also. But Gustavus was not. As he was forming his character, he felt very active and lively; he jumped about, and laughed, and sought every kind of amusement. His father was much displeased with all this. Sometimes he took Gustavus with him, when he went to walk; but if he chased butterflies, or run out of the way to find flowers, the angry father would cry out; Gustavus! Gustavus! where are you running all the while? Can't you stay here? Fie on that boy? Look and see how I behave? Can't you behave as I do?' His father burned some minepins which Gustavus had received as a present from his uncle, and cut up his ball, saying that the time which his son consumed in play, might much better be devoted learning a chapter from the Catechism. If Gustavus was in the room with his father, he was obliged to sit whole hours without moving from his seat. By such management he made himself so odious to his son, that he preferred the company of the most ignorant people to that of his father. When his father died, no tears of sorrow fell from the eyes of Gustavus. 'I am glad of it,' he thought, 'for I shall be rid of his hateful presence. I can now live as I please.'

Rule 4th.—Show undeserved distrust of your children, and you will teach them to hate you.

'I have missed part of the money which you brought back to me to-day from the merchant. Confess this moment what you have done with it, or the consequences will be very painful! Where is the apple which I laid upon my shelf? Will you never be weaned from this habit of petty thieving?' After this manner was Mr. Conrad accustomed to speak to his son Adolphus; he vexed him with his suspicions whenever he missed any thing.

It is true, Adolphus, through thoughtlessness, might have lost the money that was missing, or he might not have observed that the merchant gave him too little; or he might really at previous times be guilty of taking small things, but no one could ever justly charge him with a base design, and he has long since given up the habit altogether. Must not such unmerciful distrust on the part of the father, deeply mortify the feelings of the boy? And can he easily love a father who is so suspicious of him?—*Annals of Education.*

A Quaker Sermon.

Delivered by James Simpson, a few months before his death.

What I am now going to relate, is but a simple story, and it is probable some of you may have heard me tell it before: but it has taken such possession of my mind, that I thought I would just drop it for your consideration. When I was a young man, there lived in our neighborhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends observing his frequently doing so, questioned him why he did it—told him he gave too much, and said it could not be to his advantage. Now, my friends, mark the answer of this good Presbyterian:—"God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this friends: but one journey through the world—the hours that are past are gone forever; and the actions in those hours are never to be recalled. I do not throw it out as a charge, nor mean to imply that any of you are dishonest: but the words of this good Presbyterian have often impressed my mind, and I think in an instructive manner. But one journey through the world!—we are allowed but one journey; therefore let none of us say, "My tongue is my own, I'll talk what I please—my time is my own, I'll go where I please—I can go to meetings, or if the world call me, I'll stay at home." Now, this won't do, friends. It is as impossible for us to live as we list, and then come here to worship, as it is for a lamp to burn without oil. It is utterly impossible. And I was thinking what a droll composition man is;—he is a compound of bank notes, dollars, cents, and newspapers; and bringing, as it were, the world on his back, he comes here to perform worship, at least, to have it appear so. Now, friends, I just drop it before we part, for your consideration. Let each one try himself, and see how it is with his own soul.

A Serious Question.'

A number of intimate friends at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourses, said, *It is a question whether we will go to heaven or not!* This plain hint occasioned a general seriousness and self-examination. One thought, if any of this company go to hell, it must be myself; and so thought another and another. Even the servants who waited at the table, were affected in the same manner. In short, it was afterwards found this one sentence proved, by the special blessing of God, instrumental in their conversion. What an encouragement is this to the Christian to give a serious turn to conversation when in company.

ON PULPIT OSTENTATION.—How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange or entertainment on the one side, and of admiration on the other, and surely it were a sight to make angels weep when a weak and vaporing mortal, surrounded by his fellow sinners, and hastening to the grave and the judgment along with them, finds it a dearer object to his bosom, to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge on the business of repentance and of faith by the impressive simplicities of the gospel.—*Dr. Chalmers.*

GENERAL WASHINGTON LOVED HIS MOTHER.—Immediately after the organization of the present government, Gen. *Washington*, repaired to Fredericksburg, to pay his humble duty to his mother, preparatory to his departure for New-York. An affecting scene ensued. The son, feelingly remarked the ravages which a torturing disease had made upon the aged frame of his mother, and thus addressed her:

The people, madam, have been pleased, with the most flattering unanimity, to elect me to the chief magistracy of these United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the public business, which must necessarily be entered on in arranging a new government, can be disposed of, I shall hasten to Virginia, and—

Here the matron interrupted him: 'You will see me no more. My great age, and the disease which is fast approaching my vitals, warn me that I shall not be long of this world. I trust in God, I am somewhat prepared for a better. But go, George, fulfil the high destinies which Heaven appears to assign you; go, my son, and may Heaven's and your mother's blessing be with you always.'

The president was deeply affected. His head rested upon the shoulder of his parent, whose aged arm, feebly, yet fondly, encircled his neck. That brow, on which fame had wreathed the purest laurel virtue ever gave to created man, relaxed from its lofty bearing. That look which could have awed a Roman senate in its Fabrician day, was bent in filial tenderness upon the time-worn features of the venerable matron.

The great man wept. A thousand recollections crowded upon his mind, as memory, retracing scenes long passed, carried him back to the paternal mansion, and the days of his youth, and there the centre of attraction was his mother, whose care, instructions, and discipline had prepared him to reach the topmost height of laudable ambition—yet how were his glories forgotten while he gazed upon her, from whom, wasted by time and malady, he must soon part with, to meet no more.

The matron's predictions were true. The disease which so long had preyed upon her frame, completed its triumph, and she expired at the age of eighty-five, confiding in the promises of immortality to the humble believer.

The Oldest Sunday School Scholar.—At the coronation of the King of Great Britian, 20,000 Sunday School children graced the celebration. Among the banners, one bore the inscription, "The man who follows this banner, was one of Mr. Raikes' Scholars, in the first Sunday School ever established."

"The man above referred to, was a fine looking old man, about seventy years of age. He was greeted by the populace, had the pleasure of shaking hands with many highly respectable individuals, and greatly enjoyed the proceedings of the day."

"*Am I to blame, mother?*" asked a young lad the other day. The lad had joined a temperance society; his father and mother (probably *temperate* drinkers) appeared to be displeased with him. The mother openly chided.—After a long silence the boy broke forth: "Am I to blame, mother? sister Mary has married a drunken husband, who abuses her every day; sister Susan's husband was intemperate, and has gone off and left her, and you are obliged to take her home and take care of her children. Brother James comes home drunk almost every night; and because I have joined the cold water company, and you are likely to have one sober person in the family, you are scolding at me! Am I to blame?"—*Jour. of Humanity.*

General Aspect of Palestine.—The hills still stand round about Jerusalem as they stood in the days of David and Solomon. The dew falls on Hermon, the cedars grow on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig tree springs up by the way side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mounrains. The desolation which covered the cities of the Plain is not less striking at the present hour, than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise, than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jerico still incurs the greatest hazards of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.—*Edinburg Cab. Lib.*

Distances of the Planets from the Sun.—The vast extent of the solar system is but vaguely to be conceived from the ordinary mode of stating it in millions of miles. To demonstrate it in a more striking and impressive manner, a continental astronomer has proposed, or rather renewed the proposal, that the computed distances be measured by comparison with the velocity of a cannon ball, rated at one and a half German miles per minute. With this velocity a cannon ball, fired from the sun, would reach the planet Mercury in nine years and six months; Venus, in 18 years; the Earth, in 25; Mars, in 38; Jupiter, in 130; Saturn, in 238; and Uranus, (Herschell,) in 430 years.—With the same velocity, a shot would reach the Moon from the Earth in 25 days, little more than three weeks.

Traffic in Human Heads.

The Sydney Gazette of the 19th of April, contains a government order, the object of which is to put an end to a most singular kind of traffic carried on by the masters and crews of vessels trading between that colony and New Zealand.—The trade consists in the purchase of "human heads preserved in a manner peculiar to that country."—This practice, as the governor truly states, "has a tendency to increase the sacrifice of human life among savages, whose disregard of it is notorious." But which party are we to consider the savages in this case; the New Zealander, who prepares the commodity, or the European who makes the purchase?—*Morning Herald.*

[We were ourselves shown, the other day, the head of a New Zealander, in a state of the most perfect preservation. The features were as entire and expressive as when in life, and not a single hair of the head or beard was loosened. The brain had been extracted, and the head was perfectly free from any offensive odor. The original wearer had been murdered by the blow of a *waddy* over the right eye. The present possessor, who purchased this curiosity at Hobart Town for two guineas, informed us heads of this description were quite a common article of traffic, and were eagerly bought by Europeans. There can be no doubt that the New Zealand savages murder each other for the mere sake of obtaining a supply of commodities so saleable. It is highly proper that so infamous a traffic should if possible be put an end to.]—*Liverpool Chron.*

WHITE NEGROES.—In Africa, I saw two milk-white negroes, male and female, with red hair and eyes; one at Tschow, and the other at Badagry. Having examined their bodies pretty minutely, I am confident that they labored under no disease whatever; indeed they told me themselves that they entered the world in the condition in which I beheld them. Neither of these individuals appeared to attract a large porion of the curiosity of their sable countrymen; nor did their singular appearance excite any emotion of horror or disgust.—The skin of these white Africans was by no means like that of a fair European, having a much paler and more unearthly hue; but without tumors or scrofulous affection of any kind.—*Lander's Records of Clapperton's expedition.*

The Poles and the Cherokees.

A correspondent of one of the London papers, says:

"The mournful silence of the Polish newspapers, seems to increase from day to day. All communications from Warsaw, however mysteriously afforded, agree in stating that the Russians have discontinued their system of "forgive and forget." In the sun-shine they are mild. Major Borkwiekie, that solitary example of imperial grace, is shown everywhere with the remark, see the proof of the Emperors clemency! But in the darkness of the night chariots are filled with poor victims to colonize Siberia! The newspapers dare not even state that the newly formed Polish army is destined to march far into Asia! Poor people!—A rumor prevails that a confidential communication from the Russian cabinet is about to be transacted to the different crowned heads, for the purpose of intimating the imperial resolution of uniting and incorporating Poland with Russia! That would be a diplomatic end of Poland! The latest Russian manifesto indicates something of this nature, by admonishing all good Russians to look upon the Poles as affectionate brothers, sons of the same father, and governed by the same paternal love! What a cruel farce!"

[Cruel indeed—but not more cruel than that exhibited in this country in the case of the Southern Indians. The Poles, it seems, are to be deprived of their separate national existence, Poland is to be incorporated with Russia, and the poor patriots are doomed to wander as exiles in the deserts of Siberia. But why is this more cruel than to deprive the Cherokees of their national existence—to incorporate their country with Georgia, and to compel the poor Indians to take up their abode in the Siberia of the West! Nicholas does all in the name of "humanity," and talks to the Poles of his "paternal love." Georgia also speaks of her "humane policy," and the Indians have a "Great Father," who "loves his red children." What mockery! what insult!]—*New-York Observer.*

EMANCIPATION AND COLONIZATION.

We copied in our last, an article from the Genius of Temperance, which treats of several projects for the removal of this evil.—Most of the writers who preach emancipation, do it with an evident opposition to the Colonization Society—they decry it as being a feeble instrument of removal, and some of them go so far as to denounce it as an instrument for the perpetuation of slavery.

We doubt the feasibility of the scheme of emancipation and tenantry—we doubt if the public mind at the South, whenever it ripens, as in the end it will, to the removal of slavery, will consent to the other part of the project. It is a distant and uncertain event, depending on many contingencies. A very large majority must be won ever to the conviction, before any thing can be done.

The Colonization scheme is also gradual, but it is always, and steadily, and increasingly at work. A colony is founded. Every effort is making, and with the happiest prospects, to make that Colony the site of African prosperity and happiness. There the African is a freeman of the world, free to all its arts, its delights, its intellectual endowments, and its noblest privileges. The colony is building up a delightful, happy, desirable home for the African—a home which he will finally seek, which will be, not his asylum, but his country.

Let this colony be once settled—let its government be but finally established, and the vast utility of their "little efforts" will expand at once into great, beautiful and beneficent consequences. Then the work of emancipation may commence, and it will commence, and, with the assistance of the national revenue, half a century will witness the entire, the peaceful and blessed restoration of 2,000,000 of bondmen to all the rights and privileges which are theirs by nature.

We believe that Colonization alone can effect any good in this great cause The schemes which discountenance it, cannot, as we believe, ever succeed; nor do we think, for the well-being of the Africans, that they should.—*New-Haven Chronicle.*

FOURTH OF JULY.—The proposition thus to link together American Independence and the African Colonization Society, had it come from any other than American citizens themselves, would have looked like the sarcasm of a cynic or the jesting of a wag. As it is, there is something very noble in it; thus to look fairly in the face what must be considered an occasion of deep national humiliation; voluntarily to bring it out of the back ground, where national pride would throw it, that all might see, in the strong light of contrast, the crying evil, to humble themselves before it, and to resolve to spare no pains and sacrifices to rid their country of it. American Christians, this is noble, and well worthy of your praise, which is in all the churches in Christendom.—*London World.*

HATS! HATS!!

THE subscriber presents his grateful acknowledgments to the citizens of Lexington and its vicinity, and the public generally, for the very liberal encouragement he has heretofore received, and informs them that he still continues to keep on hand a constant supply of *HATS* of good quality, and at prices varying from $1 75 to $3 00. Hats made to order on the shortest notice. He also has on hand for sale at his stand, a few doors south of the Post-Office, a well assorted lot of

Fancy Jewellery,

Such as *Breast Pins, Finger-Rings, Ear-Rings, Shirt-Buttons, &c. &c.* Also a constant supply of

BRAZILIAN COMBS,

Of various sizes and patterns, and a great many other fancy articles. Combs repaired on short notice and in the best manner, and the highest price given for old shell.

☞ A constant supply of Essences of Peppermint. Cinnamon, Burgamot, Lemon, Lavender, Cloves, &c, &c. for sale as above. J. C. CURLE.

Lexington, Dec. 7th, 1831. 23-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

MERCHANT TAILORS'

FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winter goods, consisting of

London Blue, Black, Olive, Green, Brown, Claret Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cut figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' patent system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25 Stationary will be an extra charge. Payment to be made quarterly

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

A MOST VALUABLE

EAST INDIA MEDICINE,

For the cure of Rheumatism, &c.

DEAR SIR—Agreeably to your request I have with difficulty procured and now send you by the ship Jason, Capt Robertson, a few pounds of the Poladelphis, or what generally goes by the name of India Extract, a medicine universally esteemed among the people of India for the cure of Rheumatism. Was I to inform you of the very great number of people who are daily relieved and cured by this valuable remedy, it would require more paper than I am able to purchase, and more time than I am able to bestow. Indeed the effect of this medicine is so immediate, that in RHEUMATISM you would in some cases suppose it acted almost like a charm in removing that painful disease. The usual mode of taking it is in the form of pills. I shall use all my endeavors to send you a constant supply J. B.

Dr. Jennings of Edinburg, speaking of these pills, says—I have used them in my practice as well as in the hospitals, and find them to be a most valuable remedy in cases of rheumatism, and well calculated to do much good. I therefore recommend them to general use; being confident in my opinion, as well as that of others, no one will be disappointed who may have occasion to use this valuable medicine.

Dr. Clarke of New-York, in a letter to the agent of the proprietor, concludes by saying, "Every class of people will find in the India Extract a cheap and valuable remedy for the Rheumatism. I have generally found from one to two boxes produced a cure. ASA CLARK, M. D.

Since the proprietor has received the above medicine, wishing that the poor should benefit by it as well as the rich he has put it up in boxes made for the purpose, with directions round each box containing 50 pills, and has appointed Dr. Robert Harris, jun. of Philadelphia, the only agent in the United States to dispose of the same, with full power to appoint agents where he may think proper F. BEDWELL.

From Wm. Ruff, Esq Keeper of the New Prison, Philadelphia.

Dear Sir: I was about a year and a half dreadfully afflicted with Rheumatism, which deprived me of the use of my limbs—my pains were so great that it would be impossible for me to give a description of them; they were better felt than described. I had neither rest nor sleep day or night. Thus situated, a box of the Poladelphis or India Extract pills was procured, with the consent of my physician, and taken according to the direction, with very singular success. A few doses gave wonderful relief. My pains began to leave me; I had refreshing sleep during the night and rested well during the day; the medicine was continued, and in a short time I got perfectly well. WM. RUFF.

From the late Honorable De Witt Clinton, Governor of the State of New York.

Dear Sir: A female and relative to my family, who has resided with me for many years, and been long afflicted with racking pains, sometimes in one joint and sometimes in another, but most frequently in the wrists, shoulders, knees and ankles, and sometimes in the breast, frequently shifting from one to another, each day bringing with it additional weight of misery, depriving her of rest, day and night, attended with loss of appetite, lowness of spirits, &c. which her physician termed obstinate rheumatism, without being able to give the least relief. Under these circumstances, we were determined to try the Poladelphis, or India Extract, the effects of which exceeded the most sanguine expectations; before she used the box her pains in a great measure left her, her appetite returned, and by using three boxes according to the directions, she is, under the smiles of Divine Providence, restored to her usual state of good health. This being a remarkable cure under the most distressing circumstances, plainly proves the great importance of that most valuable medicine. Since the above cure has been performed, my physician informed me, he had himself recommended it and used it in many obstinate chronic rheumatic affections, with the happiest effects I therefore can, with confidence, recommend it to all who are laboring under the rheumatism in every state of the disease. DE WITT CLINTON.

For sale at TILFORD & ANDERSON'S Store Main Street, Lexington, Ky.

December 14th, 1831. 24-tf.

DR. D. J. AYRES,

HAVING united with **DR. J. TODD,** *late of Fayette County,* in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for* 1832. Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment of Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.